

HAZRAT
AISHAH
SADDIQA
(R.A.A.)

*A Study of her age at the time
of her Marriage*

by
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True Age of
HAZRAT AISHAH (RAA)
at the time of her Marriage

1. What prompted you to delve into this subject?

Frankly, from my early childhood I never accepted that the age of Hazrat Aishah Saddiqa (RAA) was six at the time of Nikah and nine at the time of Marriage.

I used to pose this question to various scholars, and received varying replies.

In the early nineties we invited from Delhi, India; one of the greatest scholars of our time, to the U.K. He stayed at our house, so that gave me an opportunity to spend much time with him. It was then that I asked him this question:

What was the age of Hazrat Aishah at the time of her Nikah and Marriage?

“Well according to Bukhari, it is six and nine,” he responded.

“But Shaikh Saheb, would you marry a girl at the age of six?” I asked.

He remained silent.

“Would you marry your daughter at the age of six or nine?” I repeated the inquiry.

He again remained silent.

“Shaikh Saheb I ask you, why should the Prophet (pbuh) go out of his way to set a tradition that scholars like you would find it impossible to follow?”

Again, no answer.

The next morning, I saw him sitting in the living room, holding his head.

I bid him salaam and asked if everything was ok.

“You know, I could not sleep all night.”

“But why?” I inquired.

“Well, I have been thinking all night, and you are right, we have evidences to prove that the age of Aishah (RAA) was **sixteen** at the time of Nikah and **nineteen** at the time of Marriage.”

He then sent me a book from India called, “True Age of Aishah Siddiqa (RAA) at the time of her Marriage” by Maulana Muhammad Farooq Khan.

The first booklet that IPCI produced on the age of Aishah Siddiqa (RAA) was based on this book.

Later, other books were also published, for example; “Umme Aishah”, by Allama Habib ur Rehman Siddiqui, and “Umr Ummul-Ummah” by Hakeem Niaz Ahmed; proving that the age of Hazrat Aishah Siddiqa was indeed sixteen at the time of Nikah and nineteen when she joined the Prophet’s household, peace be upon him.

2. How was the marriage between the Prophet (pbuh) and Hazrat Aishah arranged?

Ibn Kathir, based on Baihaqi and Masnad, writes in his book of 'History Albiday wal nihaya' that Hazrat Khadija (RAA) passed away in the 10th year of Prophethood; Hazrat Khaula, a close relative of the Prophet (pbuh), realised that the Prophet (pbuh) was now alone and under considerable pressure in discharging his duties as head of the family, taking care of the children and household chores, as well as pursuing his overwhelming dawah activities, she therefore approached him and suggested that he should marry, **so that a motherly lady can look after the children and the household**, and mentioned two possible prospects:

- i) Hazrat Saudah, a "SAYYABA", an elderly widow, and,
- ii) Hazrat Aishah bint Abu Bakar, a "BIKR".

The word "SAYYABA" describes an elderly woman and the word "BIKR" refers to a mentally and physically matured unmarried virgin young lady.

She did not say "JARYA" for Hazrat Aishah, a word used for young girls, who may or may not have attained the age of puberty.

(In view of the dire circumstances and the demanding requisites at hand, to marry a minor who would herself need care and attention would be unthinkable as it would have not reduced but added to the problems.)

Now having received consent from the Prophet (pbuh), Hazrat Khaula first approached Hazrat Abu Bakar (RAA) and put forward the proposition.

In response, Hazrat Abu Bakar (RAA) said that Aishah (RAA) was already engaged to Jubair bin Mutam, (it is obvious therefore that she was a young lady of marriageable age). But he said that Jubair is not a Muslim so he will speak to his father Mutam in the next few days and will then decide.

Hazrat Khaula (RAA), in her mind thought that this is not forthcoming, and that, may be, it is not likely to happen.

So she approached Hazrat Sauda (RAA), an elderly widow. Hazrat Sauda (RAA) accepted, married the Prophet (pbuh) and joined his household.

However, after some days when Hazrat Abu Bakar (RAA) met Mutam, and spoke to him about the marriage of Jubair with Aishah, as they had been engaged for some time. Mutam declined to pursue the arrangement because he feared that his son Jubair would have to accept Islam, and he did not want this to happen.

Hazrat Abu Bakar thereafter approached Hazrat Khaula, explained the situation to her and told her that the proposal that she had put forward for Aishah was acceptable.

The Holy Prophet (pbuh) had of course already married Hazrat Sauda. But he did not wish to reject the arrangement for Hazrat Aishah; firstly because she was the daughter of

his best friend and secondly, because socially it would have appeared to be distasteful to decline a proposal under these circumstances in that society.

It was therefore agreed that the Nikah takes place between the Prophet (pbuh) and Hazrat Aishah and she could then join the household of the Prophet (pbuh) sometime later.

3. Is it not mentioned in Bukhari that Hazrat Aishah was six at the time of Nikah and that she joined the household of the Prophet (pbuh) at the age of nine?

Yes, it is mentioned twice in the book "Merits of Al-Ansar" in Bukhari. However; let us first consider hadith below which appears in the book of belief, (Bukhari, 2023).

عن عبادة بن صامت رضى الله عنه: ان رسول الله صل الله عليه وآله وسلم، خرج يخبر بليلة القدر، فتلاحى رجلان من المسلمين فقال: انى خرجت لاخبركم بليلة القدر وانه تلاحى فلان وفلان، وعسى ان يكون خير لكم، فالتمسوها فى السبع والتسع والخمس۔

Narrated Ubada bin Samit Allah's messenger went out to inform the people about the Night of decree (Al-Qadr), but there happened a quarrel between two men from among the Muslims. The Prophet (pbuh) said, " I came out to inform you about the night of Al-Qadr, but as so

and so quarrelled, its knowledge was taken away (I forgot it) and may be it was better for you. Now look for it in the **seventh, ninth and fifth.**

We find in the hadith above that referring to night of al-Qadr it should be sought in **Sabaa, Tisaa, Khams,** meaning **seventh, ninth and fifth.**

Whereas, it is well known that it refers to **twenty seventh, twenty ninth and twenty fifth** of Ramadhan.

In the hadith therefore it should have been "**Sabaa eshroon, Tisaa eshroon, Khamsa eshroon,** that is twenty seventh, twenty ninth and twenty fifth.

However, we know that it refers to last Ashra (last ten days) of Ramadhan, therefore Eshroon (twenty) is understood.

As in classic Arabic if something that is well known, it is not always repeated. In this case Eshroon (twenty) is not repeated as it is understood.

Now let us turn to the ahadith mentioned in Bukhari, relating to age of Hazrat Aishah (RAA).

عن عائشة رضي الله عنها قالت: تزوجني النبي صل الله عليه وآله وسلم، وأنا بنت **ست سنين**، فقدمنا المدينة فنزلنا في بني حارث بن خزرج، فوعكت فتمزق شعري، فوفى جميعة فاتتني امي ام رومان واني لفي ارجوحة ومعى صواحب لي، فصرحت بي فاتيتها لا

ادري ما تريد بي، فاخذت بيدي حتى اوقفتني على باب الدار، واني لانهج حتى سكن بعض نفسي، ثم اخذت شيئاً من ماء فمسخت به وجهي وراسي، ثم ادخلتني الدار، فاذا نسوة من انصار في البيت، فقلن على الخير والبركة وعلى خير طائر، فاسلمتني اليهن فاصلحن من شاني فلم يرعني الا رسول الله صل الله عليه وآله وسلم، ضحى فاسلمتني اليه وانا بنت **تسع سنين**.

Narrated Aishah (RAA): I was engaged to The Prophet (pbuh) when I was **six years** old. We went to Madinah and stayed at the homes of Bani-al-Harith bin Khazraj, I got ill and my hair fell out. Later on my hair grew (again) and my mother, Umm Ruman, came to me while I was playing on a swing with some of my friends. She took me to the door of the house. As my breathing became normal, I washed my face and hair. Then she took me into the house, where, some Ansari women who said to me, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Allah's Messenger came to me in the forenoon and my mother handed me over to him, and at that time I was in **nine years** of age. (Bukhari, 3894)

حدثنا اسامة عن هشام عن ابيه قال: توفيت خديجة قبل مخرج النبي صل الله عليه وآله وسلم، الى المدينة بثلاث سنين فلبث سنيتين او قريباً من ذلك ونكح عائشة وهي بنت **ست سنين** ثم بنى بها وهي **تسع سنين**.

Narrated Hisham from his father: Khadija died three

years before the Prophet (pbuh) departed to Madinah. He stayed there for two years or so and then he married Aishah when she was in six years of age, and he consummated that marriage when she was nine years old. (Bukhari, 3896)

As you see in the quotations above marked in red **six** and **nine** are mentioned. However, applying the same principle as in hadith (2023) above, it actually means **sixteen** and **nineteen**, Ashra (ten) is omitted because it is understood.

Another view suggests that the word "**Ashara**" in the narration in Arabic has been omitted. So where as it should have been "**Sitta-Ashara**" meaning sixteen and "**Tisata-Ashara**" meaning nineteen because in those days all the writing was done by scribes whose job was to copy the text. Often they neither focused on the contents nor the context. Their job was simply to copy. And if a mistake was once made, it would just continue repetitively until someone questioned it and investigated it.

Then there is yet another view that takes the narration literally and says that it is what it says it is. However, we have major problems in accepting this view for the following reasons:

In Bukhari, Kitab-ul-Tafseer (4876), below, Hazrat Aishah (RAA) is quoted as saying; "I was a playful girl when Surah Al-Qamar about the splitting of the moon was revealed."

Narrated Yusuf bin Mahak: I was in the house of Aishah (RAA) Mother of the believers. She said, "The revelation: 'Nay, but the Hour, in their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54:45) was revealed to Muhammad (SAW) at Makkah while I was a playful girl."

There are two opinions about the time as to when Surah Al-Qamar was revealed.

- i) Most commentators of the Quran say that it was revealed in the fourth year of Prophethood.
- ii) Maulana Maudoodi in his Tafheem ul Quran writes that it was revealed five years before Hijrah.

If we consider that Surah Al-Qamar was revealed in the fourth year of Prophethood when she was a playful girl (hadith 4876) it clashes with ahadith (3894) and (3896) because if she was six at the time of Nikah (one year before Hijra) she would not have been even born, when Surah Al-Qamar was revealed, let alone being a playful girl.

And if we take into account date of revelation presented by Maulana Maudoodi in his Tafheem-ul-Quran that Surah Al-Qamar was revealed five years before Hijrah, that makes her one year old babe at the time when Surah Al-Qamar was revealed. And surely you cannot call a one year old babe to be a playful girl as mentioned in hadith (4876) above who knew well that it was a Revelation and who committed it to memory.

It shows clearly therefore that we cannot take ahadith numbers (3894) and (3896) describing her ages to be six at the time of Nikah and nine at the time of Marriage literally.

However, if we consider hadith number (4876) above to be accurate and assume her age to be eleven as a playful girl and consider "Surah Al-Qamar" to have been revealed in the fourth year of Prophethood, that makes her age to be eighteen at the time of Nikah and if "Surah Al-Qamar" was revealed five years before Hijrah that makes her age to be sixteen at the time of Nikah.

It is important to note also that Hazrat Aishah (RAA) as quoted in Bukhari and Muslim, herself sometimes criticised and corrected the narrators saying that I do not say that they are lying wilfully, but what I say is, that we sometimes say something but mean something else, and we sometimes hear something but interpret it to be something else.

A couple of examples below to illustrate the point:

A Jew died and his relatives began to hue and cry, and yell and weep loudly. Upon hearing all this Hazrat Abdullah bin Umar said because of their loud noises the deceased is suffering in the grave. (Bukhari - Book of Funerals)

In response, Hazrat Aishah (RAA) said that it is not true as the Holy Quran clearly points out; "No bearer of burdens shall bear the burden of another." (Q: 6:164, 17:15, 35:18...)

Hazrat Umar said that the dead hear in the grave because

after The Battle of Badar, the Prophet (pbuh) called the names of the leaders of Quraish and spoke to them. Hazrat Aishah corrected him and said that that was a miracle of the Prophet (pbuh). (Bukhari - Book of Al-Maghazi)

4. Did the Arabs in those days marry their daughters at very early age?

This is the point raised by those people who take ahadith (3894) and (3896) literally. And say that it is possible that they did.

However, when we study the History of the Arabs, before Islam and after Islam we find that they did not do so then and they do not do so now.

Another point they bring forth in their defence is that in hot climates girls get matured early and therefore they become of marriageable age early. This argument again does not, in general hold water. Of course you will always find exceptions, as with other things in life; like a Brazilian girl, we learned through the media, who became pregnant at the age of ten. But these isolated incidents are highly extraordinary and highly exceptional.

If we study the History of early Islam and examine the marriages that took place in the time of the Holy Prophet (pbuh), we find that; Hazrat Asma bint Abu Bakar was about 25 when she got married, Hazrat Umm Kulthoom (RAA), the Prophets daughter (pbuh) got married when

she was about 23, and Hazrat Fatima (RAA) got married when she was about 21.

Generally speaking, during the Prophet's time (pbuh), the girls got married at around the age of 18.

5. When was Hazrat Aishah born exactly?

It is difficult to determine when she was born exactly however, the details below provide a fairly accurate estimate.

In the first Biography of the Prophet by Ibn Ishaq, it is mentioned that amongst the first children to embrace Islam in the first year of the Prophethood sequentially were; Hazrat Asma bint Abu Bakar was seventeenth and Hazrat Aishah was eighteenth. In order for her to accept Islam with understanding she must have been at least four years of age. This makes her sixteen/seventeen at the time of Nikah.

General opinion of the Historians is that she was born at the time when the Kaabah was rebuilt, five years before the Prophethood.

The Prophet (pbuh) received the first Revelation at the age of forty and Nikah took place two years before Hijra. This again makes her sixteen/seventeen at the time of Nikah.

Ibn Asakir, in the "History of Damascus" mentions that Hazrat Aishah was a girl of understanding when her

parents, Hazrat Abu Bakar and Hazrat Umm Ruman accepted Islam. She knew and was very much aware as to what was going on around her, so she must have been at least four or five years of age at the time. The Nikah took place eleven years after that, again making her sixteen/seventeen at the time of Nikah.

Also a great number of muhaddithun and jurists such as Imam ibn Saad, in his book Al-Tabaqat, ibn Kathir in his book Al-Bidayah wa-al-Nihayah, Hafiz ibn Hajar in his work Tahdhib, ibn Hisham in Al-Sirah, Al-Dhahabi in Siyar Alam al-Nubala; all of whom are unanimous that Hazrat Asma was twenty seven and Hazrat Aishah was seventeen years of age at the time of Hijrah from Makkah to Madinah.

Furthermore all historians agree that when Hazrat Abdullah bin Zubair was martyred in 72AH, his mother Hazrat Asma bint Abu Bakar was one hundred years of age. And that Hazrat Aishah was ten years younger than her elder sister Hazrat Asma.

That makes Hazrat Aishah 67/68 years of age when she died in 50AH.

And 29/30, when the Prophet (pbuh) expired in 11AH.

And 19/20 at the time of marriage in 1AH.

And 16/17 at the time of Nikah two years before Hijra.

And 4/5 years of age when she accepted Islam in the first

year of Prophethood.

And was therefore born 5 years before the advent of the Prophethood when the Kaabah was rebuilt.

6. Bukhari quotes Hazrat Aishah saying that she was playing on the swings with her friends when her mother called her to prepare to join the household of the Prophet (pbuh). What would you say about that?

Yes, it refers to Hadith (3894) in Bukhari as above. If we may just ponder over the circumstances; Hazrat Aishah narrated to Amrah bint Abdur-Rehman as reported by Ibn Saad in his Tabqaat, that when the Prophet (pbuh) and Hazrat Abu Bakar moved to Madinah. Soon after settling down, Hazrat Abu Bakar was anxious for Hazrat Aishah to join the Prophet's household (pbuh).

The question is that if Hazrat Aishah was only nine at the time, why should her father be so anxious because she was still a little girl? But he was!

So much so that he approached the Prophet (pbuh) and asked him as to why he (pbuh) was not making arrangements for her to join his household.

The only reason the Prophet (pbuh) gave was that he did not have any resources to give her a dowry (bridal gift).

Upon hearing this Hazrat Abu Bakar loaned him five

hundred Dirhams, so that he (pbuh) may fulfil this requisite.

Now coming to your question that according to Bukhari, Hazrat Aishah said that she was playing on the swings when her mother asked her to prepare to join the Prophet's household (pbuh).

If we were to substitute the word playing with socialising then it makes perfect sense. As we know, in the Middle Eastern countries as well as the sub-continent of India, Pakistan and Kashmir, in the rural areas, people did then and still do so today, have swings in the back gardens; where there are trees, tie up ropes to the branches and you have readymade swing.

And it is customary today as it was then for young ladies to gather round the swings and have a chat and socialise; even older women join in, because we are, after all, all young at heart. Doesn't it make sense?

- 7. It also says in Sahih Muslim that after marriage, Hazrat Aishah used to play dolls with children and her friends. They would hide when they saw Prophet (pbuh) coming, but he was in fact very happy to see them with me, and we played together. Please comment.**

Yes, it refers to ahadith numbers (6287) and (6288) in the

book, "Virtues of The Companions", in the Sahih Muslim as below:

عن عائشة قالت: انها كانت **تلعب** بالبنات عند رسول الله صل الله عليه وآله وسلم، وكانت تأتيني صواحبى، فكن ينقمعن من رسول الله صل الله عليه وآله وسلم، قالت: فكان رسول الله صل الله عليه وآله وسلم يسربهن الى،

*It was narrated from Aishah that she used to **play** with dolls in the house of the Messenger of Allah (pbuh). She said: "My friends used to come to me but they would feel shy of the Messenger of Allah (SAW) and leave, but the Messenger of Allah (pbuh) would send them to me." (Muslim, 6287).*

عن هشام عن ابيه فى حديث جرير قال، قالت: كنت **العب** بالبنات فى بيته **وهن اللعب**

*It was narrated from Hisham (a Hadith similar to no. 6287) with this chain of narrators. In the Hadith of Jarir it says: "I used to **play** with dolls in his house." (Muslim 6288).*

When pondering over the hadith above we read the word **Allaab - اللعب** (rootword **Laeba - لعب**), it appears in the Holy Quran several times: (5:57,58; 6:32,70; 9:65; 21:2,16,55; 29:64; 47:36...), and is translated as: pastime, amusement, entertainment, game, play, fun, sport, jest....

Therefore, if we were to substitute playing with

entertaining/amusement, it makes perfect sense.

You see, if we go back only a hundred years, we know that there were no radios, no TVs, no computers, no smart phones, nothing! So how did young people and children pass their time and what did the elders do to keep young children occupied?

I remember in my early childhood when I was about 3/4 years of age, my eldest sister was then about 16/17. And she would call her friends to our house. They would then devise games for children to keep them occupied and entertained.

They would, for example, use a doll bride and a doll groom and arrange "a pretend wedding." They would sometimes cook food to feed guests which consisted of young children and their friends. On other occasions they simply resorted to "pretend food".

These games were devised using dolls etc. were a great fun, to entertain, to pass time and generally a get together for young ladies and children of different ages. And often quite educational too.

So Hazrat Aishah, along with other young ladies, her friends, was entertaining children.

Does it not make sense?

8. What other evidences are there to prove that she was indeed 16 at the time of Nikah and 19 when she joined the Prophet's household.

(i) AISHAH'S role in the 'Battle of Uhud'

According to some accounts in 'Sahih Muslim', she was present at the Battle of Uhud.

'Bukhari' quotes that she was present at the Battle of Uhud giving water to the mujahedeens and tending to the injured along with other ladies.(Bukhari 4064)

We know that the Prophet (pbuh), did not allow minors under the age of fifteen to take part in battles.

عن انس بن مالك خادم رسول الله صل الله عليه
واله وسلم، قال رايت عائشة بنت ابي بكر وام سليم
وانهما المشمرتان ارى خدم سوقهما تنقزان على
متونهما تفرغانه فى افواه القوم ثم ترجعان فتملانها
ثم تجيئان فتفرغانه فى افواه القوم.

On the authority of Anas bin Malik, the servant of the Messenger of God, may God bless him and grant him peace, he said: I saw Aishah, the daughter of Abu Bakr and Umm Salim, they were both, rolling up their dress so that I saw their leg-bangles while they were carrying water-skins on

their backs and pouring water in the mouths of the wounded people. They would return to refill them and again and again pour water in the mouths of people, (Bukhari 4064).

Abdullah bin Umar could not take part in Uhad because he was fourteen at that time. The first battle in which he was allowed to take part, was Battle of Khandaq. Anas bin Malik and Zaid bin Thabit were others who could not take part because they had not attained the age of fifteen (Tarikh Al-Tabari).

This proves beyond doubt that Hazrat Aishah (RAA) was certainly not nine when she joined the household of the Prophet (pbuh), because she would not have been allowed to take part in the battles at such a tender age.

On the contrary; it shows clearly that she was a fully grown young woman participating with other matured women like Umm Ammara and Umm Sulaim, may Allah be pleased with them all.

(iii) AISHAH'S Knowledge

All the scholars agree that Aishah (RAA) possessed an excellent brain and had a very sound knowledge of the Holy Quran, the hadiths, and was also highly skilled in the fields of lineage, poetry, literature and art of criticism.

She used to question the Holy Prophet (pbuh) about the positive and negative aspects of the ayahs of the Quran.

She was also skilled in the medical sciences of that age.

No doubt she acquired her knowledge of Quranic interpretations and other studies in theology from the best of teachers - the Prophet himself, (pbuh).

However, there is no indication or evidence to the fact that she learned the science of lineage or developed her taste for poetry and literature in the company of the Prophet, (pbuh). He was neither a Poet nor an authority on matters of lineage.

On the other hand, it is well known that her father Abu Bakar was an authority on lineage and also had good taste in poetry and literature.

Therefore it makes sense to say that she gained her knowledge of these faculties from her father. It also makes sense therefore to say that she could not have mastered these studies by the age of 9 but had to be 19 to have acquired this commanding knowledge from her father before her marriage.

(iii) Her status as Jurist

Hazrat Aishah (RAA) became a great disseminator of

Islamic knowledge, law and particularly sayings of the Prophet (pbuh). As many as 2210 traditions are recorded with reference to Hazrat Aishah (RAA).

In fact, her status was not merely that of a great narrator, but rather she was a jurist in her own right, a commentator and great theologian. She is considered the best among the female jurists.

According to Usdul Ghabah by Ibn Athir, even the senior companions of the Prophet (pbuh) approached her with queries regarding doctrines and tenets of Faith.

Persons no less than Caliphs Umar and Uthman as well as Abu Musa Al-Ashari; may Allah (SWT) be pleased with them all, sought her help in resolving some complicated issues.

It makes it so obvious that she was a matured lady of 29/30 when Prophet (pbuh) expired after having entered his household at 19.

It is important to realise also that according to some Historians, the Prophet (pbuh) had permitted his friends to 'consult Aishah' over Islamic advices, even when he still lived.

He would obviously not send anyone for advices to a young girl of nine.

(IV) HAZRAT USAMA BIN ZAID (RAA)

Hazrat Usama was born in the 3rd year of Prophethood. Being son of Hazrat Zaid bin Harith, the Prophet (pbuh) regarded him and treated him like a grandson.

It is reported in Musnad Ahmed that once Usama as a child fell down in the Prophet's household. The Prophet (pbuh) asked Hazrat Aishah to clean his bleeding nose...

The point to note is that if we take ahadith (3894) and (3896) literally, in the first Hijri, Usama (RAA) would have been about the same age as Hazrat Aishah (RAA). And the Prophet (pbuh) would not have asked someone of roughly the same age to clean his nose.

The fact is that Hazrat Aishah was ten years older than Usama (RAA). Hazrat Usama led the Muslim Army immediately after the demise of the Prophet (pbuh) at the age of nineteen, (according to History of Damascus by Ibn Asakar Hazrat Usama was 17-20 years of age when he led the Muslim Army), when Hazrat Aishah was twenty nine years of age.

(v) HAZRAT AISHAH'S desire to acquire a title

According to the Arab traditions a man or a woman adopted the title after the first child's name. As the name of Abu-Talib was Abd Munaf and Talib was his son: And the first son of the Prophet (pbuh) was Qasim so he is known as Abul-Qasim.

Similarly, women also adopted titles after their first child, for example, Umm Salmah and Umm Sulaim. It is quoted by Abu-Dawood and Ibn Majah that on one occasion Hazrat Aishah expressed her desire to adopt a title. But she did not have any children, so the Prophet (pbuh) suggested to her to adopt a title after her nephew Abdullah, her sister Asma's son, born in the second year of the Hijra. And that is what she did. The point to note is that if she was a little young girl of nine or ten, such a motherly craving of adopting a title would not have occurred in her mind. It proves therefore that she was a matured young lady when she joined the Prophet's household (pbuh).

(vi) Adopting An Orphan

Ibn Asakar states in History of Damascus that:

Bishar bin Aqraba narrates that his father was martyred in the Battle of Uhad. He sat crying. Suddenly the Prophet (pbuh) came and said that are you not content that I be

your father and Aishah your mother?

Just ponder over the situation; the Prophet would not have said that, Aishah be your mother, if Aishah was a little girl of ten at the time of the Battle of Uhad to a boy of seven.

In accordance with the foregoing facts it is evident that Hazrat Aishah (RAA) was twenty one at the time of the Battle of Uhud.

CONCLUSION

If we consider the evidences discussed above, it is quite obvious that Hazrat Aishah (RAA) was **sixteen** at the time of Nikah and **nineteen** when she joined the Prophet (pbuh).

And that she was twenty nine when the Prophet (pbuh) passed away, and she died in 50AH when she was sixty seven years of age.

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